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ABSTRACT

This document presents portions of two interviews on topics relating to peace education. Interviewees include Sister Kathleen Kanet of the Intercommunity Center for Justice and Peace, New York, and Professor James P. Keen, director of the Governor's School of Public Issues and the Future of New Jersey. Kanet describes a series of seminars for preparing teachers to instruct students on the subject of peace and presents her general views of peace education. Keen describes his background and explains what he perceives as the meaning of the term "peace education" and how he approaches the subject. He also examines differences in approaching the subject with older and younger students. An attached appendix includes an extract from the program description of the Governor's School on Public Issues and the Future of New Jersey. (SG)

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QUALITY EDUCATION FOR CITIZENSHIP, COMPLEXITY, JUSTICE AND HUMAN LIBERATION: TWO PERSPECTIVES ON PEACE EDUCATION

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Kathleen Kanet
James P. Keen
and
The Project "Preparedness for Peace"

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February 1990

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QUALITY EDUCATION FOR CITIZENSHIP, COMPLEXITY, JUSTICE AND HUMAN LIBERATION: TWO PERSPECTIVES ON PEACE EDUCATION

Kathleen Kanet
James P. Keen
and
The Project "Preparedness for Peace"

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The project group "Preparedness for Peace" at the Malmö School of Education studies ways of helping children and young people to deal constructively with questions of peace and war. As part of the work, a number of experts with special interest and competence in areas related to peace education are interviewed.

This publication presents conversations with Sr. Kathleen Kanet, The Intercommunity Center for Justice and Peace, New York, and Professor James P. Keen, Director of The Governor's School of Public Issues and the Future of New Jersey - both working for many years with issues related to peace and education. - Interviewer: Åke Bjerstedt.

Keywords: Citizen education, conflict resolution, environmental issues, futures, global approach, justice, peace education, public issues, religion, the United States, values, war.

PEACE EDUCATION: A CONVERSATION WITH SR. KATHLEEN KANET, THE INTERCOMMUNITY CENTER FOR JUSTICE AND PEACE, NEW YORK

1.

AB: As an introduction, could you say a few words about yourself and your interest in the field of "peace education"?

KK: My name is Kathleen Kanet, I am a North-American, and I am a member of a Roman Catholic Religious Congregation of Women, the Religious of the Sacred Heart of Mary. I began my professional career as a teacher, then I was an elementary school principal and then I worked with my own congregation which is an international congregation as director of education for its schools.

For the past 13 years I have been with an organization called The Intercommunity Center for Justice and Peace, which is a coalition of religious congregations of women and men. The mission of the Intercommunity Center is inspired by the gospel message and the social doctrine of the church which is to work for the establishment of peace and justice. My particular work has been in developing and promoting peace and justice education. I think I would be satisfied with the term peace education as long as it is defined to agree with Pope Paul VI when he said: There can be no peace without justice. So, I believe justice is constitutive to peace.

During the past 13 years I, with colleagues in several groups and organizations have been asking the basic questions: What is peace education? How can we educate for our students to become participators in transforming the world to be a just and peaceful place? I have been involved in developing educational materials: teacher education materials and in-service programs as well as educational programs from K through 12 through university, including adult education or non-formal education.

AB: Could you tell me a little about these materials and some of your ideas related to them?

KK: Yes. I have always been interested in learning and in education. Peace education is really quality education, it is for me constitutive to learning, a necessary element of education. In the 1970s I with four other women here in the New York area formed a group, the Justice/Peace Education Council. Part of our work was in peace and justice education, but we all worked for different organizations. We came together to ask ourselves: what really is peace education, what must we do to promote it, and how can we help schools and teachers to become peace educators? So we had to do some thinking and research on how humans develop, what are elements of peace education and how such a curriculum would look. We spent about a year doing this - we would meet monthly for a day, we had people come in and talk to us. We decided to develop lesson-plans where justice and peace concepts could be infused into the curriculum.

We had got this idea of infusion from a man who worked on a research project with a grant from the United States government asking similar questions as we. We knew that teachers did not want to have something added extra on. So whatever we introduced would have to be communicated as something that would be an enhancement and enrichment of the present program. A process of infusion means looking at a lesson plan - it can be any subject, any grade; it can be math, science, social studies etc. - and looking at what the aim of the lesson is, what you are currently teaching, what skills you are teaching, what knowledge you are trying to communicate, what kind of questions are asked. And then saying: Is there a relative peace or justice concept that could be added to this lesson and that is enriching it, making the lesson better and teaching a peace and justice concept.

We developed a one-day workshop for teachers. In the workshop we introduced people to a concept of

change not only on the personal and inter-personal levels but also on the structural level. Then we introduced a body of knowledge which is 28 peace and justice concepts. Now, when we first sat down we said: What concepts should be taught and we brain-stormed - we got, I think, about 72. Then we said: Well, that's too much to ask teachers to consider, so we used the concept of human dignity as the umbrella concept and selected the concepts most important in this connection.

The third part of this program is teaching the lesson-planning technique. We assume that the teacher has an aim for the specific lesson, and we also assume that there is a preparation of an activity for the student. The infusion technique doesn't apply to somebody who teaches by giving a lecture. We then ask if one of our concepts could be used to enrich the lesson and would expand the lesson, the activity or change it in some say. For example, if you are teaching students, in a skill subject like math, how to develop a bar graph, you can infuse information that is meaningful from the point of view of peace and justice so that they are not making bar graphs about how many shoes there are in two stores, but about caloric intake in various countries.

We have now the fourth edition of the manual; because when the five members of Justice/Peace Education Council working on this started to give workshop always in teams, pretty soon it became obvious that there were not enough of us to give the workshops that were being asked of us. So we developed a three-day training seminar or leadership seminar preparing people to present workshops. In that process we developed the manual, so the manual is a step-by-step outline of each cycle of our workshop.

In these seminars, we are also raising questions about the structural dimension: What are for example the economic, political, social and cultural aspects that impinge upon - either enhance or deny - human dignity?

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Then we also link this to what the Senate of Bishops in Rome said 1971 (in the document "Justice in the World"): Action on behalf of justice, participation in the transformation of the world is constitutive to the preaching of the gospel. This means that if you are not acting to change these realities here, you are really not participating in the full message of the gospel. These actions, in turn, could be of different kinds: From a personal and interpersonal level we may look at the victim and practice the virtues of mercy, charity and compassion - this is the level of challenge to change unjust structures. Dom Helder Camara of Brazil has said: "If I feed the hungry, they call me a saint; if I ask why the hungry are hungry, they call me a communist." This means attending also to the structural level. So we have schemas on these approaches to help people to understand not that this structural level is more important, but that this level is often not well understood by us and this represents a field where we have to be more active. -

In 1983 working through the National Catholic Education Association, we developed a program called "Making a World of Difference in Catholic Schools" and we were able to offer these workshops around the United States. What we wanted to do is to set up a contract with the education departments in the Catholic school system. So we said: We would come and do a three-day workshop for 25 of your educational leaders and the contract included then that they would make every effort to make sure that every Catholic elementary or secondary school in their diocese would then be given one of these workshops over a 2-year period of time. We worked with over 50 dioceses. In all this work the five of us worked collaboratively, participated in the development equally and really utilized the talents of each one.

AB: Were all of you teachers?

KK: All of us were teachers. All of us had also been

started out with: Why in 1981 is the world at the brink of possible nuclear disaster? Why has not the UN been more efficient; why have they failed? What has gone wrong? So we developed a whole course of studies, beginning with the conceptualization of the scientific communities' involvement in the development of the bomb. I think that it is important that this kind of intellectual content, discussion and dialogue and the important concerns of the day be part of the curriculum. I think it is a necessary goal that history of present-day issues be explored. I don't think that the curriculum itself should take a particular viewpoint, except maybe one on which we would all agree, that we want a world that is humane. But the issues should be explored from all sides. Maybe that was part of the difficulty with the so-called disarmament education, because it already was biased, so that it had negative impact on some people who were not so sure that disarmament was the answer. And yet maybe it was a good contribution historically when it did come out about 12 years ago.

AB: So intellectual analysis of present-day problems has to be an important part of peace education?

KK: Yes.

AB: And other aspects, such as skills, values and preparedness for action, would they also be part of peace education according to your view?

KK: Yes. That was part of our question when the five of us got together. And our particular approach says: What we are going to focus on are concepts. The conceptual approach is appropriate for any age - a little child can learn certain concepts. The concepts, the values, the skills and the attitudes are part of a conceptual framework. You keep reinforcing over the years a certain value base, a certain way of looking at things, a certain way of judging. I guess the approach is biased in a sense because we do have a

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administrators, so we had a vast store of knowledge and experience behind us. Also we have published two books that we have written collaboratively, explaining our work: Directions for Justice/Peace Education in the Catholic Elementary School and Dimensions of Justice and Peace in Religious Education.

2.

AB: What do you think of first when you hear the words "peace education"?

KK: My own concept of peace education is constantly evolving and growing. Right now what comes to my mind is quality education, the kind of education that we need in order to have an enhancement of life, so that we can all live together peacefully and joyfully on this planet. Peace education has to be concerned about full equality and mutuality, and this has to be part of the content and methodology. It has to be concerned about having as full participation as possible. Constitutive to justice is that each of us has the right to participate in decisions which affect our lives. It has to be concerned about human rights, both economic and political; it has to be concerned about economic justice. It needs to deal with environmental viability, concern for creation. Dealing creatively with conflict or non-violently with conflict is also an important element. Conflict has always been a part of life, but the task is to see it positively and to see it as something that can be dealt with non-violently. So I see all of those areas as components constitutive to peace education.

In 1981 I worked with a colleague who was an educational consultant, and together we developed a course of studies that would be relevant for high school or college. The title was "A Specter of Nuclear War - Why the World Lives in Its Shadow". We

body of values which comes from the Gospel and the social doctrine of the church, but I think we would accept what we do also have a bias starting from the universal declaration of human rights or from other global documents. So when someone says: "You are teaching values, so you are biased", we say yes, but this is the basis which we have, and it has really very wide support.

3.

AB: If you think back on your own school days, were there some aspects in your schooling that might be considered an attempt at "peace education"?

KK: No. That's a very simple fact. My elementary school was a Catholic school. We were taught to obey the ten commandments, but there was nothing that I would see as peace education from my present point of view.

4.

AB: Do you believe that schools in your country, as you know them today, contribute to a "peace education"?

KK: That's an interesting question, "Do you believe that schools ...", because that's asking an institutional question. I am not so sure that schools or school systems as a body contribute, except in some cases. The Conflict Resolution Program developed together with Educators for Social Responsibility for the New York school system is such an effort, and I think more of that needs to be done. If you ask "Do you believe individual teachers contribute to peace education", I think they do. One of the main helps for us in the Catholic school system was a legitimization in the last 10 years of peace and justice education as being as I said before, constitutive to preaching of the gospel. There is now a readiness and an openness and I think that there is some movement. This workshop that we have given maybe thousands of times primarily to Catholic school teachers seems to

match a need and is met with good response.

AB: But if you think of average schools anywhere in United States, would you think they would or would not be dealing with these questions in the way you feel they should be dealt with?

KK: I have to plead ignorance; it would be a guess. I think a lot of times the schools reflect the community. There is probably a great variety.

"The Dead Poets' Society" is a very interesting movie now running here in New York, wonderfully acted. It takes place in a boys' school in Virginia 1959-60. There is an effort of an English teacher to teach a liberating form of education. He teaches poetry, and he wants the students to be themselves, but he meets a lot of resistance. In my concept, peace education ought to be also education for liberation: to be liberated on all levels - the personal, interpersonal and the structural level.

5.

AB: Do you think it is at all possible for schools to contribute to a "peace education"? If so, what are some of the steps and measures to be taken that you think of first?

KK: Do I think it's possible? Do I think the kingdom will come? Well, we are going to move toward it - we are marching on. Part of my experience says that it's going to have to come from the grassroots - but part of me sometimes longs for somebody to come from the top and legislate and say: It must be done and then everybody falls in line. I think that when grassroots initiatives happen that there is more networking and linking and bringing together so that we can learn from one another. A step that would be necessary is more organizational coordination of grassroots initiatives.

AB: If you think of it from the classroom level, what would be some of the steps and measures for the

individual teachers to take in order to make contributions here?

KK: I think the teacher needs to be committed to learning and growth for herself or himself. I think then she needs to continually ask herself the question: What is peace education and what needs to be done? Linking with others, maybe joining an organization or forming a coalition with another group is important; a formal study group or a support group. To me teacher education is the key. It is the responsibility of the teacher to seek information, joining organizations such as COPRED, going to workshops, putting themselves in places where these questions are being asked.

6.

AB: What would be some of the possible differences in peace education approaches among younger and older students in schools?

KK: I am not sure of exactly what age the students can deal judgmentally with issues, really study hunger and the arms race and make a judgement. I have a feeling that there is a developmental appropriateness that we do not know enough about. I guess that the conceptual approach may be more appropriate for younger students, the exploration of the issues for older students. Our experience is that some of the resistances to peace education in the past were related to the fact that some of the outreaches were inappropriate and some of the expectations put upon students were inappropriate to their developmental readiness. When I hear that a teacher of young children have them involved in a boycot or a religion teacher have the students go out to solicit names for a petition against abortion, I would question the appropriateness of such actions. I do not think that the school should stimulate advocacy for specific positions, although - at the appropriate age level - the issues should be explored and debated.

7.

AB: If you were an upper-secondary school teacher in a subject with which you are particularly familiar, how would you like to make the students more conscious of and more prepared for problems of peace, within that subject?

KK: There are so many possibilities. Any subject may be appropriate, and you can direct the students' attention to various areas via required reading lists. In religious education, the concept of religion and spirituality would have to be continually defined to include action for justice and action for peace. Some of the textbooks in the United States are now moving to respond to this need.

AB: The Institute for Peace and Justice in St. Louis has published a series of teacher manuals. Do you know about these, and would you think that their approach is similar to the approach that you and your group represents?

KK: Yes, I know about them, and as far as I now remember their curriculum, they have a related approach. They focus on concepts and they have developed lesson plans teachers can use.

8.

AB: In international debates, the terms "disarmament education" and "peace education" have been used, in addition to some other related terms ("global education", "education for international understanding" etc.). Do you have any comments and preferences as to this terminology?

KK: I think my preference would be "education for peace, justice and human liberation". I think I will have a negative response now to "disarmament education", but I already mentioned why. I also have some concern about a phenomenon now, the fact that conflict management or conflict analysis and programs related to that in the elementary and secondary schools are becoming very legitimate and also are beginning to

be funded. Certainly it is a step forward, but conflict management is not necessarily saying that we want to change the way things are organized, for example, towards more justice. I want to keep the dialogue going about what really constitutes peace education. I don't think that conflict studies per se is peace education or that conflict management per se is peace education.

AB: What about the terms "global education" and "education for international understanding"?

KK: Another aspect of my work is that I am associated with a group called "The Christian Initiative Center of International Learning", an initiative of a group of theologians, social pedagogues and sociologists, mostly associated with the Catholic church in the FRG, all of them having had experience in third world groups. The concept there is "international learning", but the idea is to bring together people on the grassroots level who are working in democratic processes or liberational struggles, saying: What can we learn from one another? It is also linking of grassroots experience with the social sciences, so there is a place where they can come together and talk to one another; sometimes the academics are critical of the grassroots because there is action with no reflection - and with the academics there may be reflection with no action.

AB: How would you define "liberation" in this context?

KK: It's not so easy. I don't want to say it's freedom, but in a sense it's related to freedom: When one is able to grow and to express oneself to one's potential. But we have to say "we", because it's not only self-liberation like the individualistic American, but it's when we as a country like the Philippines in a sense is liberated - is able to express itself and to grow to what its capacity is. And I can't liberate you, you can't liberate me - it has to be self-liberation. But we can learn; if you tell me

your story, and I tell you my story, we can help one another. It implies a certain mutuality; a common recognition that it's not only the Philippines that needs to be liberated, it's the U.S. that needs to be liberated; and it's not only you that needs to be liberated, it's me that needs to be liberated.

9.

AB: In many countries, questions related to disarmament and peace are highly controversial. Would you anticipate any difficulties, for example with parents or other members of the community, when introducing peace education in schools? If so, what kind of difficulties? Do you see any way out of such problems?

KK: Of course there are difficulties because people are fearful and ignorant. My experience includes when I was a principal of a school, and wanted to institute a change, I felt that the greatest need was for communication, dialogue and sharing. If there is an effort to bring in a group of homeless people or some similar group into the community, of course the community is going to be fearful, but I think who ever is doing it, has to start talking to the people, listening to the fears, organizing that kind of communication, dealing with the conflict in the beginning and recognizing that that is part of the process. It works better that way. So that's the only way I see out of the problem. You should not say that I don't have time for that; that's part of the effort. So the parents need to be brought in as much as possible and programs of out-reaching should be thought through.

10.

AB: What needs to be done in teacher training in order to prepare future teachers more adequately for the area of "peace education"?

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KK: First of all we have to legitimize the fact that the teachers have to continue to learn. When I was principal of a school back in 1969, I instituted that we would dismiss school one day each week at 1 o'clock and the teachers would stay on for three hours of in-service. I felt it would be better if the children came to school four days a week and the teachers went to school and learned one day a week; that would enhance a quality of what is going on in school. Our in-service afternoon did enhance the quality of the school. So I think you have to legitimize that kind of thing and build it in.

AB: What about the initial teacher training in this respect?

KK: Peace education should be part of the college or university. How could it not be; if I am making a case that peace education is quality education - it has to be. There is movement in that direction now, and there are teacher educators who are becoming more and more committed to that through Educators for Social Responsibility, through COPRED etc.

AB: What about initial teacher training in this country at the moment? Would you say that you think these questions are dealt with adequately?

KK: No, I think there is room for much more.

11.

AB: In many schools, the students represent a variety of nationalities and cultural backgrounds. To what extent would it be possible to use this fact as an aid in education for peace? Would you expect some difficulties in doing so?

KK: I think this is done a lot. The concept of multi-cultural understanding and multi-cultural respect is seen by many teachers as a very important element. Many teachers are concerned about racism and too much nationalism, and there are efforts to counter-

act it. There is often celebration of who the kids are in the class, trying to be respectful of their holidays, their customs, their foods. In some classes there is a global map on the wall, and the children are asked to say where their grandparents or their parents came from, so you get a picture of a hugh mosaic. There are materials and teacher education manuals related to this.

AB: Do you see any difficulties in this work?

KK: Perhaps we see a danger here now in the U.S. of eliminating multi-language attention. They fought very hard to have Spanish as a second language in some areas, but there is a movement now to go back to the mono-languages: if you are in the U.S., you have to speak English; and there are some states that are beginning to bring this up for referendum. I think that that's a bad trend.

12.

AB: Sometimes the term "global survival" is used to refer to an area dealing both with the risks of nuclear war and with the risks of far-reaching environmental damage through pollution and overuse of resources. How do you look upon dealing with these two categories of risks together in school? Do you have any suggestions as to how the teacher could approach the problem area of environmental damage?

KK: The only comment that comes to me is that we should attend to the need for hope, and moving towards something. Educators for Social Responsibility about ten years ago did a research project and what they found is that high school students could very easily visualize a world at war or a world at risk, but when they were asked to articulate what a world of peace looked like they didn't have the same kind of ability to articulate what that would be. So hope is

important, but I think it's very important also that the facts and the reality of what's happening to the globe be explored.

AB: Do you think that the environmental issue is now dealt with a great deal in your schools?

KK: My instinct is that it's going to be the coming issue - I think it's going to take over. This is probably related to some kind of psychological easing on the nuclear question. When tensions between the U.S. and the Soviet Union are perceived to diminish, other problems come more into focus. Also the earth is our common home and awareness is growing of both its beauty and fragility.

NOTES ON THE INTERVIEWEE

Kathleen Kanet. Address: 240 E. 93 Street (14 B), New York, NY 10128, USA.

To characterize Sr. Kathleen Kanet and her work, we quote some extracts from a biographical sketch written by Anne Marie Keyes to celebrate 25 years of Kathleen Kanet's life within the Religious of the Sacred Heart of Mary (referred to below as the RSHM):

"Kathleen, born in Chicago, raised in Pennsylvania, entered the community after her graduation from Marymount College, Tarrytown. Her life in the community is signified by her works of justice and peace, of love and friendship.

Kathleen has truly devoted her life to education. As teacher in St. John's, McLean, Va. and as teacher and principal at St. Edward's in Bon Air, Va. Kathleen brought to her teaching and administration a warm care for young people, a progressive educational vision and a willingness to learn by doing.

During the mid-seventies, Kathleen broke ground in the area of disarmament and peace education. She worked with school faculties to develop curriculum and materials to give young people a new vision of the world, one differing from that currently guiding U.S. international policy.

Kathleen's work in justice and peace education has grown to include the development of numerous workshops, articles in national journals and the very well received series Leaven, which Kathleen co-authored with Loretta Carey.

Today, Kathleen's work extends globally, with her participation in the founding of the Christian Initiative Center for International Learning, a group dedicated to the use of international experience as a means of human education. This group, based in West Germany, the Philippines and the United States, constitutes another extension of Kathleen's educational vision and commitment.

The context for much of Kathleen's work is the Intercommunity Center for Justice and Peace in New York City. Here, Kathleen is at the heart of a cooperative venture, sponsored in part by the RSHM Eastern American Province.

With members of several other communities, Kathleen works on a variety of issues and publishes a regular newsletter Justice in the Schools."

PEACE EDUCATION: A CONVERSATION WITH PROFESSOR JAMES P. KEEN, NEW JERSEY, USA

1.

AB: As an introduction, could you say a few words about yourself and your interest in the field of "peace education".

JK: I was active in the peace movement in the USA during the war in Vietnam. Later on when I went to graduate school at Harvard in the early 1970s, my wife, Cheryl Hollman Keen, and I were involved in organizing faculty at Harvard in a variety of departments and forming a "Committee on Peace and Conflict Studies", which we coordinated. The Committee later became the Committee on International Studies because the Harvard Faculty Council didn't want to have "peace" in a title in the Harvard catalogue. Quite a number of people were involved who had a long-standing interest in questions of peace and conflict. Another key activity at that time was Cheryl's involvement with COPRED (the Consortium on Peace Research, Education and Development). She coordinated an annual meeting of that national group at Harvard in the mid-1970s and subsequently served as vice-chairperson of that national group.

One of my jobs with the Committee at Harvard was to help faculty members devise new courses for undergraduates. Cheryl and I also had an advising office where those undergraduate students who were interested in peace issues and global issues would come for advice on how to pursue their interests within the standard curriculum and sometimes for help on proposing special concentrations in this area. The way that we defined peace education at that time is much the way I still look at it in my practice as an educator; that is, a multidisciplinary enterprise including the perspectives of a variety of disciplines, including a full range of interacting global concerns (what the Club of Rome refers to as the global problematique), with special

emphasis on understanding the dynamics and management of conflict and change at a variety of systemic levels ranging from the individual to the global.

AB: Is your own present work in some way related to peace education?

JK: Yes, my wife and I direct "The Governor's School of Public Issues and the Future of New Jersey". We are also professors at Lesley College here in Cambridge. This School of Public Issues has a summer program - it is a one-month, intensive work period with 17-year-olds, in which we have core courses in conflict and conflict resolution and future studies. We have a highly integrated curriculum, where we try to work simultaneously at a conceptual level and on a level closely related to young people's own lives. (See program description, Appendix.)

We assume that a lot of the long-term staying power of people who are committed to working on behalf of humankind has to do with their feeling some sense of connection between their persons and larger issues. So we try not to separate those things. A way of stating what it is we do: we practice education that integrates the cognitive and the affective, the macro and the micro, the theoretical and the practical.

2.

AB: What do you think of first when you hear the words "peace education"?

JK: I don't see peace education as a separate discipline. I see it as part of an integrated whole. I take a holistic approach to education with a focus on citizen education and processes of empowerment. My own continuing practice as an educator is focused in the area that I call "public issues education", but the way that I define that includes peace education, future education, global education, moral education and citizen education. When we teach about a global issue we like to find some nearby micro-incidence of that issue, so that if you are teaching about urbanization you begin

by looking at the city around you, but then you also note that urbanization is a world-wide phenomenon and that in many countries of the world you see, in one way or another, similar patterns moving from the countryside to city, movements of people from the periphery to the center.

The point that I want to make is that I think that one problem that comes up conceptually is that you have some people who identify themselves with global education, some people with peace education, some people with conflict and conflict resolution, other people with future education. I see no good reason that these should be separate, but I see a lot of good reasons why they should not be separate, because it seems to me that all of them are marginal enough that, in fact, they need to work together in order to have a wide, systemic impact. One reason I believe these efforts remain separate has to do with personal and career needs of some key participants who need to be "leaders" rather than "servants" of transformation. I'm a strong believer in the concept of servant leadership which I believe to be a very important aspect of peace education. Dag Hammarskjöld, by the way, is one prominent example of a servant leader.

3.

AB: Do you believe that schools in your country, as you know them today, contribute to "peace education"?

JK: It is not mainstream now, but there are lots of individual schools where you, in fact, would find peace education going on. Sometimes, it's a formal part of the curriculum, other times it has to do with the particular agenda or concerns of individual teachers. So I would say that in the United States, you have a very "mixed bag", but by-and-large, peace education is not a primary component in the curriculum. At the present, school-based mediation projects like those in New York City are teaching core skills of peace education.

4.

AB: Do you think it is at all possible for schools to contribute to a "peace education"? If so, what are some of the steps and measures to be taken that you think of first?

JK: Yes. For the US there are different steps that one can take. First of all, one can come to the point of view of attempting to get systems, whether they are state or local, to include peace education in the curriculum; that's one way to do it.

Another way to do it - probably the way that is more often done - is that individual teachers can work together in some way or can use the materials introduced by others, attending workshops. Educators for Social Responsibility is an example of an organization influencing and helping teachers in this way.

A third way is not really so much what schools, as we know them today, could contribute but introducing alternative programs. The school I direct is an alternative program that operates during the summer for a month and in that kind of format you are also to break a lot of lock-step problems with 45-minute time periods, and the general alienation that exists in much of public education so that it becomes something that is more concentrated, and attitude change sometimes comes more effectively in short-term, intensive experiences than over a long-period routine.

AB: Would you say that there have been some attempts to work through state departments, giving regulations for the schools in the US?

JK: Yes, but that varies very much from state to state and it's much more successful in some parts of the country than in other parts. Certainly, I think that State Commissioner of Education Reynolds in Massachusetts has had some interest in peace education over the years, but I think that you might not find it very popular in Arizona, for example.

AB: If you think of steps and measures in the classroom,

what the individual teachers can do, what would you recommend?

JK: I think that there are certainly a number of very good curricular suggestions available. What steps an individual teacher takes, I think, depends very greatly on the age group and the general abilities of students that he or she is teaching, and a unified answer to that question is very difficult for that reason.

The students I deal with in my school are bright 17-year-olds. One of the things that I think is important is to get them into thinking about things in terms of alternative perspectives, in terms of three or four different opinions about something. A relativistic view of the world helps them learn to weigh and measure goods against each other, helps them to measure arguments against one or another, at the same time learning a kind of civic virtue of respect for the people who are formulating the arguments even though you might not agree with them. I think this is a key issue of peace education.

Another key issue is young people learning to be more comfortable with taking a stand even though it might be an unpopular stand and that tends to engender a sense of multiple perspectives at different system levels and multiple loyalties, including a sense of loyalty to the planet - for example, to sub-national and maybe super-national groups as well as to the best traditions of their own nation.

Another thing that I want to add is that I think a fairly universal educational goal ought to be the development of tolerance. Three tolerances are particularly important. One is tolerance for diversity; another is tolerance for ambiguity, and the third is tolerance for complexity. It seems to me that the greatest threats that we face often reflects one of these intolerances. If we think about the major challenges of education, when moving into the 21st century, it seems to me that one of the great threats

to the democratic systems in this era comes from fundamentalist reactions to complexity, which become increasingly attractive as complexity grows and life becomes less predictable. So it seems to be that if one is interested in peace education, one needs to be interested in questions of how students can become accustomed to and learn to live in a creative, productive way with the stress of complexity.

6.

AB: What would be some of the possible differences in peace education approaches among younger and older students in schools?

JK: First of all, I would take a kind of neo-Piagetian view. It seems to me that one needs to look at the particular developmental needs of one's students and figure out what sorts of things they are capable of and what sorts of things they may be growing into - and dynamic education ordinarily would be oriented around those. If you are working with adults it may be a different concern, perhaps the focus might be more on how to apply skills in concept analysis in the daily activity and see the implications at larger systems levels of things we know up close. It is important to get people to recognize and use analogies - but also to see the limitations of analogies in moving back and forth between macro- and micro-perspectives.

AB: What about smaller children and peace education?

JK: I know less about smaller children. I have a 4½ year-old. I admit to being somewhat perplexed. The latest literature I have read indicates that perhaps the fairly generalized actions of 4½-5-6-year-olds shooting each other with toy guns or with their fingers has much more to do with their quest for sense of empowerment in a world dominated by adults and older children as it does with anything else, and so I am not terribly sure that we sometimes don't go too far in seeing aggressive behavior that may be only a natural part of development.

On the other hand, I think that the commercialization of war, as seen in toys and media, has glorified violence.

I think it's very difficult to figure out exactly how to deal in each particular case with that, but I do try to protect my 4½-year-old from certain forms of media. He watches public television, he watches the Disney channel, but he doesn't watch commercial television because I am appalled by the terror and horror I think that this exposes our children to. I am concerned about the effect of that on children's development. On the other hand, I don't think it's healthy to shelter children too much from life's realities, including the media.

I think that the core issues of peace studies can be dealt with in some way at most ages. You might take some of the principles that I've identified and implement them at any level to a certain extent. I think all school personnel should respect students and ask students to respect each other. And of course, a lot of students don't do that. The highly collectivized kind of authoritarian school we often have probably cuts against what one is trying to achieve with peace education. I think that our students can learn core skills of conflict and conflict resolution at almost any age. That's why I'm excited about school-based mediation projects.

I might add, by the way, that I am not a believer in conflict resolution as a panacea. We have to remember that most of our more dynamic processes in society for getting anything done or understanding anything complex have to use processes where conflictual aspects are included. If you are seriously ill, you would probably have two or three doctors look at you, and then you go through a process of coming up with an assessment of how to treat your illness, rather than have the first person's notion of what should be done. If you look at AIDS now, one of the things that is necessary

in order to come to a medical idea of what to do with AIDS is an ongoing discussion in which there are many opinions and bits of information. In other words, conflictual processes are very necessary to any part of society. So the question is how to carry on conflictual processes in a manner that is civil and to understand ways of resolving and ways of using them for a productive and civil ends. I think you can learn core elements of that even with quite young children.

In education, what you want to ask in general is: Who are your students? What's their background and their cognitive ability? Where are they in their development? And then you tailor your teaching to that - in peace education as well as in other areas.

7.

AB: If you were an upper-secondary school teacher in a subject with which you are particularly familiar, how would you like to make the students more conscious of and more prepared for problems of peace, within that subject?

JK: Well, my subject is social education, public issues. I guess the answer to that is the one I gave before about an integrated approach that emphasizes work with conflict and conflict resolution, with problem analysis, with looking at things across levels, with working with analogies, using the encounter with other human beings, and with a constant working back and forth between conceptual analyses and personal applications, but I think I said that before.

8.

AB: In international debates, the terms "disarmament education" and "peace education" have been used, in addition to some other related terms ("global education", "education for international understanding", etc.). Do you have any comments and preferences as to this terminology?

JK: My preferences are a kind of civic literacy or public issues point of view, and at the most general levels what I would call integrative education. However, I am not inclined to get into great debates about labels, and so my assumption would be that I want to celebrate whatever anybody would do under any of these labels and simply caution them to please spend their time doing the best they can in supporting each other rather than attacking or excluding people who have different labels.

AB: What about the term "peace education"? Do you feel that this is a good term, or would you rather avoid that?

JK: Well, for very practical reasons I wouldn't use it, because I probably wouldn't get funding. I mean, I can see the State of New Jersey funding a Governor's School for Public Issues and the Future in which we include elements of peace education in the curriculum, but if I went to the State of New Jersey and said I want to do a Governor's School in Peace, they'd scratch their heads and they'd say: Well, maybe that should be done by a national peace academy - shouldn't somebody else do that? - that's not really our concern. For the same reason I don't use "global education". My preference in terms of labels is to take the most generic, generally acceptable label and put under it the most dynamic and integrated program. I think people spend too much time being concerned about the rubrics. Also, as I said before, I consider the term "peace education" too narrow to cover the areas I'm concerned with. I'm happy with the term: public issues.

9.

AB: In many countries, questions related to disarmament and peace are highly controversial. Would you expect some difficulties, for example, with parents or other members of the community, when introducing peace education in schools? If so, what kind of difficulties? Do you see any way out of such problems?

JK: Certainly in the United States, I think that you might encounter some difficulty.

AB: What kind of difficulties?

JK: You can get attacked in the US by right-wing people by using the term "global", which is sometimes seen as something socialistic and communistic. This happened in the McCarthy era and has come up again in fundamentalist discussions in the 1980s. And I think "peace" can run into the same difficulties, although peace is probably more generally acceptable, it's just that you also have a sense of it being a liberal or left-wing thing. If you want to operate in the area of public education in the US, you need to find terms that are less politicized. "Education for international understanding" seems less of a concern, but even that will find some attackers.

You have to understand that we are in an era now where people are burning books in the US, where there are attacks on textbooks by fundamentalist groups. Right-wing parents tend to attack what's going on in schools, because it undermines the authority of fundamentalist religion, and any reasonable peace studies program that I can imagine, would have exactly the effect of undermining fundamentalism in the sense that it is a reaction against global complexity.

AB: How would you handle the situation as a teacher, if you get critical remarks from parents or members of the community on peace education. What ways out can you see?

JK: I think that the most important thing is this: I insist that when you present something controversial, you always present several points of view. It is OK for the teachers to make clear their own points of view as long as they don't insist that their students adopt it. As long as you are trying to give a fair hearing of several different points of view and you are emphasizing a kind of civility towards the arguments in the market-place, it is more difficult to attack you, because what we are doing here is what was celebrated in the constitution, and this is the kind of debate that's

gone on throughout the history of our country. For example, one may feel that it is inappropriate for us to bring up this argument, but what I can offer is an opportunity to rebut it. But I won't allow an argument to be repressed unless there's an immediate danger that it will result in observable damage to someone.

10.

AB: What needs to be done in teacher training in order to prepare future teachers more adequately for the area of "peace education"?

JK: I think that we need to do in teacher training around peace education is first of all to have teacher trainers to think of teachers as people who need to have some broader experiences. To get people thinking about simply teaching about peace is part of what's necessary, but to have teachers have some international cross-cultural experience themselves, to learn the skills of conflict resolution, to become passionately involved in discussing and collaborating in problem searching and problem solving around issues of peace and conflict and global issues is the most dynamic thing that can happen. I think generally, keeping teachers growing and alive and feeling good about themselves is the first step. Then teachers should perhaps have several courses in the areas of peace, conflict and the global problematic.

AB: Are these things done at present in teacher training in the US?

JK: No, not very much. In a few places, but not generally.

NOTES ON THE INTERVIEWEE

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Selected publications:

Two aims for social education: Securing human survival and a high quality of life. Cambridge, MA: Institute for Cooperative Community, 1976.

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Appendix

PROGRAM DESCRIPTION (EXTRACT)
Governor's School on Public Issues and the Future of New Jersey

The Governor's School of Public Issues and the Future of New Jersey gathers 100 gifted and talented high school rising seniors from the state for an intensive learning experience designed to develop their intellectual abilities, to reinforce and enrich a positive image of themselves, and to challenge their potential capabilities with a new vision.

The Governor's School aims high. According to the directors, Cheryl and Jim Keen, it "seeks to provide situations where deep personal involvement and the sincere open exploration of ideas and feelings are combined with intellectual challenge and stimulation". Scholars are to emerge from the experience with such capacities as:

- a transdisciplinary global awareness and appreciation of both living and non-living systems;
- enriched personal awareness of diversity among ideas, people, and visions of the future;
- recognition of the perils and promise of global and local changes in technology, economic conditions, and patterns of interdependence;
- ability to clarify their own values and take a moral stance;
- ability to work collaboratively with other scholars and faculty; and
- an enhanced sense of personal responsibility, agency, and hope which leads to a new sense of commitment amidst a recognition of complexity and ambiguity.

The Learning Environment

The learning environment is designed to match intellectual challenge with opportunities for deep personal involvement and for sincere, open exploration of ideas and feelings. It consisted of five interacting components.

(1) The informal learning and community life involves students, counselors, and faculty living full time on campus for the four weeks, working and learning together.

(2) The Evening Series consists of lectures, debates, simulations, and workshops on a range of public issues, attended by all.

(3) In daily Integrative Seminars students and faculty work together to clarify connections between public issues and their own experiences, feelings, and perspectives. Scholars write a daily journal for integrative seminar, asking "What does all this mean for me?"

(4) Daily Intensive Courses focus on areas such as the environment, conflict and conflict resolution, human services, international banking, ethnic and cultural pluralism, future studies, social problem solving, and ethics and public policy. Each student is assigned to one course from among three in which she or he expresses interest.

(5) Voluntary performing arts and recreational activities and study are the focus of the afternoons.

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